

RESOLVED
MEDITATIONS
AND
PREMEDITATED
RESOLUTIONS.

—Ego cur acquirere pauca
Si possim invidear?

❖ ❖

The first Edition.



LONDON.

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The mind of the Frontispiece

Death putt this *Light* ; and his earth-banish't Flame
Flew up to heav'n, and so a *Starre* became ,
Death cropt this *Rose-bush*, and the *Roses* were
Snatcht up to heav'n, and made a *Garland* there :
But here's a *Pillar* shall stand firme and fast,
When Fate shall want a *Knife* ; and Death, a *Blast* :
This *Pillar* shall keepe fresh his *Urne*, his *Name*,
Till *Flow'rs* forget to breathe , and *Fire* to flame.

F. Q.





RESOLVED
Meditations written
by
Ar: Warwicke.
Libellus.
posthumus.
1637.

2. Sam
18. 18
Absolon
had no
Sonne
and he
built him
a Pillar

Nate cape has lachrymas supremæ iusta parentis
Non potes in mactis totus abire rogos

RESOLVED
AND
PREMEDITATED
RESOLUTIONS





TO
THE RIGHT
Worshipfull, My
much Honoured
Friend, *S^r. William*
Dodington Knight,
all health and
happinesse,

Right Worshipfull,

I Will not
make an
over-large
gate to my little City: A
A 4 short

The Epistle

Short Epistle best suites
with so small a vo-
lume, and both fitly
resemble your know-
ledge of mee, and mine
acquaintance with you,
short and small. But a
mite freely given, makes
a poore widow liberall:
and in this Present,
poore, like my habilities,
is a thankfullnesse, infi-
nite, like your deser-
vings. To speake much,
might bee thought flat-
tery; to say nothing
would

Dedicatory.

would be knowne ingratitude: I must therefore be short, I may not bee silent. The happy fortune of my tongue bath incouraged my penne: and I humbly crave in the one, what I favourably found in the other, a courteous acceptance. Which if you please to add to your former favours, and my happinesse, I shall have just cause to rest

Your Worships truly devoted

ARTHUR WARVICK.

28 MR 59



RESOLVED

Meditations

AND

PREMEDITATED

Resolutions.



It is the over curious ambition of many, to be best or to be none: if they

they may not doe so well as they would, they will not doe so well as they may. I will doe my best to do the best, and what I want in power, supply in will. Thus whiles I pay in part, I shall not bee a debtor for all. Hee owes most that payes nothing.



PRide is the greatest enemy to reason, and discretion the greatest opposite to pride. For whiles wisdom makes *art* the *ape* of nature, pride

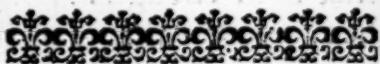
pride makes nature the
ape of art. The Wise-
man shapes his apparell
to his body, the proud
man shapes his body
by his apparell. 'Tis
no marvell then, if hee
know not himselfe,
when hee is not to day,
like him he was yester-
day: and lesse marvell,
if good men will not
know him, when hee
forgets himselfe, and all
goodnesse. I should
feare, whilest I thus
change my shape, least
my Maker should change
his opinion: and finding
mee not like him hee
made

made mee, reject me, as none of his making. I would any day put off the old cause of my apparell, but not every day put on new fashioned apparell. I see great reason, to bee ashamed of my pride, but no reason, to bee proud of my shame.



THe reason that many men want their desires, is, because their desires want reason. He may doe what hee will, that

that will doe but what
hee may.



I Should marvell that
the Covetous man can
still bee poore, when
the Rich man is still
covetous, but that I
see, a poore man can
bee content, when the
contented man is onely
rich: the one wanting
in his store, whiles the
other is stored in his
wants. I see then, wee
are not rich or poore, by
what wee possesse, but
by what we desire. For
he

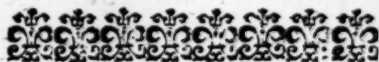
hee is not rich that hath much, but hee that hath enough: nor hee poore that hath but little, but hee that wants more. If God then make mee rich by store, I will not impoverish my selfe by covetousnesse: but if hee make mee poore by want, I will enrich my selfe by content.



HYpocrisie desires to seeme good rather than to be so: honestie desires to bee good rather

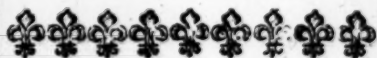
ther than seeme so. The worldlings purchase reputation by the sale of desert, wisemen buy desert, with the hazard of reputation. I would doe much to heare well, more to deserve well, and rather loose opinion then merit. It shall more joy mee, that I know my selfe what I am, than it shall grieve me to heare what others report mee. I had rather deserve well without praise, than doe ill with commendation.

A



A Coward in the field
is like the *Wisemans*
foole: his heart is at his
mouth, and hee doth
not know what he does
professe: but a Coward
in his faith, is like a foole
in his wisdom; his
mouth is in his heart, and
hee dares not professe
what he does know. I
had rather not know the
good I should doe, than
not do the good I know.
It is better to bee beaten
with few stripes, than
with many.

Each



EAch true Christian is
a right traveller: his
life his walke, CHRIST
his way, and Heaven
his home. His walke
painfull, his way perfect,
his home pleasing. I will
not loyter, least I come
short of home: I will not
wander, least I come
wide of home, but bee
content to travell hard,
and be sure I walk right,
so shall my safe way find
its end at home, and my
painfull walke make my
home welcome.

As



AS is a wound to the body; so is a sinfull body to the soule: the body indangered till the wound bee cured, the soule not sound till the bodies sin be healed, and the wound of neither can bee cured without dressing, nor dressed without smarting. Now as the smart of the wound, is recompensed by the cure of the body: so is the punishment of the body sweetned by the health of the soule

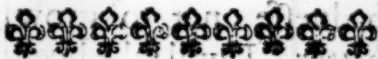
Let

Let my wound smart by
dressing, rather than my
body die; Let my body
smart by correction, ra-
ther than my soule perish.



IT is some hope of
goodnes not to grow
worfe: It is a part of
badnesse not to grow
better. I will take heed
of quenching the sparke,
and strive to kindle a
fire. If I have the good-
nesse I should, it is not
too much, why should
I make it lesse? If I
keepe

keepe the goodnesse I
have 'tis not enough:
Why doe I not make it
more? Hee ne're was
so good as he should be,
that doth not strive to
be better than he is: He
never will be better than
he is, that doth not feare
to bee worse then hee
was.



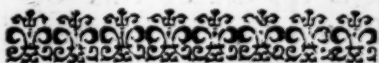
HEalth may be enjoy-
ed; sicknesse must be
indured: one body is
the object of both, one
God the Author of
both. If then hee give
me

I
n:
it
as
e,
to
He
an
re
ee
y-
be
is
ne
of
e
e

me health, I will thank-
fully enjoy it, and not
thinke it too good, since
it is his mercy that be-
stowes it: if hee send
sicknesse, I will pati-
ently indure it, and not
thinke it too great,
since it is my sinne that
deserves it. If in health;
I will strive to preserve
it by praising of him:
if in sicknesse; I will
strive to remove it, by
praying to him. Hee
shall bee my G o d in
sicknesse and in health,
and my trust shall bee in
him in health and in sick-
nesse. So in my health,

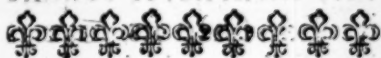
I

I shall not need to feare
sicknesse, nor in any sick-
nesse despaire of health.



IT is the usuall plea
of poverty to blame
mis-fortune, when the
ill finished cause of com-
plaint is a worke of their
owne forging. I will ei-
ther make my fortunes
good, or bee content
they are no worse. If
they are not so good, as
I would they should have
beene, they are not so
bad, as I know they
might have beene. What
though

though I am not so happy
as I desire? 'Tis well
I am not so wretched as
I deserve.



THere is nothing to be
gotten by the worlds
love, nothing to be lost
(but its love) by its
hate. Why then should
I seeke that love that
cannot profit mee, or
feare that malice that
cannot hurt mee? If I
should love it, for lo-
ving mee, God would
hate me, for loving it,
If I loath it for hating

P.B. 36. me

mee, it cannot hurt mee for loathing it. Let it then hate me, and I will forgive it, but if it love me, I will never requite it. For since its love is hurtfull, and its hate harmelesse, I will contemne its hate, and hate its love.



AS there is a folly in wit, so there is a wisdom in ignorance. I would not be ignorant in a necessary knowledge, nor wise above wisdom. If I know
enough

enough. I am wise
enough; If I seeke more
I am foolish.



IT's no marvell that
man hath lost his rule
over the creature, when
hee would not be ruled
by the will of the Crea-
tor. Why should they
feare man, when man
would not obey God?
I could wish no crea-
ture had power to hurt
mee, I am glad so many
creatures are ordained to
helpe me. If God al-
low enough to serve me,

I will not expect that all
should feare me.



NO affliction (for the
time) seemes joy-
ous, all time in affliction
seemes tedious. I will
compare my miseries on
earth with my joyes in
Heaven, and the length
of my miseries, with
its eternitie. I so shall my
journey seeme short; and
my burthen easie. I
There



THere is nothing more certaine than death, nothing more uncertaine than the time of dying. I will therefore be prepared for that at all times, which may come at any time, must come at one time or another. I shall not hasten my death by being still ready, but sweeten it. It makes me not die the sooner, but the better.



THe commendation
of a bad thing, is his
shortnesse, of a good
thing its continuance:
it were happy for the
damned, if their tor-
ments knew end, 'tis
happier for the Saints
that their joyes are eter-
nall. If man, that is
borne of a woman, be
full of misery, 'tis well
that he hath but a short
time to live: if his life
be a walke of paine, its
a blessing, that his dayes
are but a spanne long.
Happy

Happy miseries that end
in joy: happy joyes
that know no end: hap-
py end that dissolves to
eternity.



HAd I not more con-
fidence in the truth
of my Saviour, than in
the traditions of men,
poverty might stagger
my faith, and bring
my thoughts into a
perplexed Purgatory.
Wherein are the poore
blessed, if pardon shall
bee purchased onely by
expense? Or how is it
B 4 hard

hard for a rich man to enter into Heaven; if money may buy out the past, present and future finnes of himselfe, his deceased and succeeding progeny? If Heaven bee thus sold, what benefit has my poverty, by the price already paid? I find no happinesse in Roome on earth. 'Tis happinesse for me to have Roome in Heaven.

There



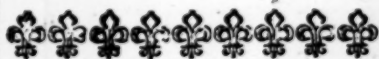
THere is no estate of
life so happy in this
world, as to yeeld a
Christian the perfecti-
on of content: and yet
there is no state of life
so wretched in this
world, but a Christian
must be content with it.
Though I can have no-
thing here that may
give mee true content,
yet I will learne to
bee truely contented
here with what I have.
What care I though I
B 5 have

have not much, I have as much as I desire, if I have as much as I want, I have as much as the most, if I have as much as I desire.



IT is the greatest of all finnes alway to continue in sinne. For where the custome of sinning waxeth greater the conscience for sinne growes the lesse: it is easier to quench a sparke, then a fire; I had rather breake the
Cockatri-

Cockatrices egge, then
kill the Serpent. O
daughter of *Babylon*,
happy shall hee bee that
taketh thy children
whilest they are young
and dasheth them against
the stones.



NAture bids mee
love my selfe and
hate all that hurt mee,
Reason bids me love my
friends and hate those
that envie mee, Re-
ligion bids me love all
and hate none. Na-
ture sheweth care, Rea-
son

son wit, Religion love. Nature may induce me, Reason perswade mee, but Religion shall rule mee. I will hearken to Nature in much, to Reason in more, to Religion in all. Nature shall make mee carefull of my selfe, but hatefull to none; Reason shall make mee wise for my selfe, but harmlesse to all; Religion shall make mee loving to all, but not carelesse of my selfe. I may heare the former, I will hearken onely to the later. I subscribe to
some

some things in all, to all things in Religion.



A Bundance is a trouble, want a misery, honour a burthen, baseness a scorne, advancements dangerous, disgrace odious. Onely a Competent estate yeelds the quiet of content. I will not climbe, least I fall, nor lye in the ground, least I am trod on. I am safest whiles my legges beare me. A competent heate
is

is most healthfull for my body, I would desire neither to freeze nor to burne.



A Large promise without performance is like a false fire to a great Peece, which dischargeth a good expectation with a bad report. I will fore-thinke what I will promise, that I may promise but what I will doe. Thus whilest my words are led by my thoughts, and followed by my actions,

ons, I shall bee care-
full in my promises,
and just in their perfor-
mance. I had rather
doe and not promise,
than promise and not
doe.



THE good meaner
hath two tongues,
the Hypocrite a double
tongue. The good
mans heart speakes
without his tongue,
the Hypocrites tongue
without his heart. The
good man hath often-
times **G O D** in his
heart,

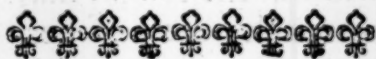
heart, when in his mouth
there is no G O D men-
tioned : the Hypocrite
hath G O D often in his
mouth, when the foole
hath said in his heart
there is no G O D. J
may soonest heare the
tongue, but safest the
heart, the tongue spea-
keth lowdest, but the
heart truest.



THe speech of the
tongue is best known
to men : G O D best
understands the language
of the heart: the heart
with-

without the tongue may pierce the eares of heaven, the tongue without the heart speakes an unknowne language. No marvell then if the desires of the poore are heard, when the prayers of the wicked are unregarded. I had rather speake three words in a speech that G o d knowes, then pray three houres in a language he understands not.

Medi-



Meditation is the wombe of our actions, Action the mid-wife of our Meditations. A good and perfect conception, if it want strength for the birth, perisheth in the wombe of the mind, and, if it may be said to be borne, it must be said to be still-borne: a bad and imperfect conception, if it hath the happinesse of a birth, yet the mind is but delivered of a burthen of imperfections, in the per-

perfection of deformity, which may beg with the crible at the gate of the Temple, or perish through its imperfections. If I meditate what's good to be done, and doe not the good I have meditated, I loose my labour, and make curst my knowledge. If I doe the thing that is good, and intend not that good that I doe, it is a good action, but not well done. Others may injoy some benefit, I deserve no commendations. Resolution without action is a sloathfull folly,

ly, Action without resolution is a foolish rashnesse. First know whats good to be done, then do that good being knowne. If forecast be not better than labour, labour is not good without forecast. I would not have my actions done without knowledge, nor against it.



IT is the folly of affection not to reprehend my erring friend, for feare of his anger: it is the abstract of folly, to be

be angry with my friend
for my errors. reprehension.
I were not a
friend, if I should see
my friend out of the
way, and not advise him:
I were unworthy to
have a friend, if hee
should advise mee (be-
ing out of the way) and
I bee angry with him.
Rather let mee have my
friends anger, than de-
serve it; rather let the
righteous smite mee
friendly by reproofe,
than the pretious oyle
of flattery, or conni-
vence, breake my head.
It is a folly to flie ill-
will

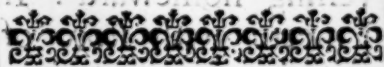
will, by giving a just
cause of hatred. I thinke
him a truer friend that
deserves my love, than
he that desires it.



WHen Children
meet with prim-
roses, tulips, or apples in
their way, I see those
pleasures are oft times oc-
casions to make them
loyter in their errands, so
that they are sure to have
their Parents displea-
sure, and oft times their
late returne findes a
barr'd

barr'd entrance to their home, whereas those who meete with dangers in the way, make haste in their journey, and their speede makes them welcomed, with commendation. Nature hath sent mee abroad into the world, and I am every day travelling homeward : If I meete with store of miseries in my way, discretion shall teach me a religious haste in my journey : And if I meete with pleasures, they shall pleasure mee onely by putting mee in

in minde of my pleasures at home, which shall teach mee to scorne these, as worse than trifles. I will never more reckon a troublesome life, a curse, but a blessing. A pleasant journey is deere bought with the losse of home.



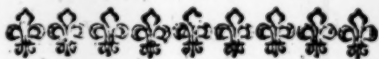
When I see the fisher bait his hook. I thinke on Satans subtile malice, who sugars over his poysoned hookes with seeming-plea-

pleasures. Thus *Eves*
Apple was canded with
divine knowledge, yee
shall bee as Gods knowing
good and evill. When
I see the fish fast hang'd,
I thinke upon the cove-
tous Worldling, who
leapes at the profit
without considering the
danger. Thus *Achan*
takes the gold and the
garment and ne're con-
siders that his life must
answer it. If Satan bee
such a fisher of men, its
good to looke before
wee leape. Honey may
bee eaten, so that wee
take heede of the sting:

C

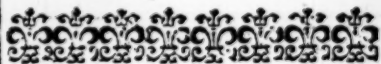
I

I will honestly enjoy my delights, but not buy them with danger.



I See, when I have but a short journey to travell, I am quickly at home, soone out of the paine of my travell, soone into the possession of my rest. If my life bee but my walke, and Heaven my home, why should I desire a long journey? Indeed knowing my home so pleasant, I would not bee weary with a long walke,

walke, but yet the shorter my journey, the sooner my rest.



I Cannot see two sawyers worke at the pit, but they put mee in minde of the Phariſee and the Publican: the one caſts his eye upward, whiles his actions tend to the pit infernall: the other ſtanding with a dejected Countenance, whiles his hands and heart move upward. 'Tis not a ſhame to make
C 2 ſhew

shew of our profession,
 so wee truely professe
 what wee make shew of:
 But of the two, I had ra-
 ther bee good, and not
 seeme so, than seeme
 good, and not be so. The
 Publican went home
 to his house rather
 justified then the Pha-
 risce.



VHen I thinke on
 the Eagles cary-
 ing up of the shell-fish in-
 to the ayre, onely to the
 end hee may breake
 him

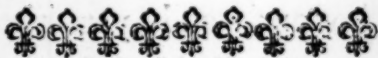
him by his fall, it puts mee in minde of the divels costly courtesies, who out of the bounty of his subtilty, is still ready to advance us to destruction.. Thus more then once hee dealt with my Redeemer, no sooner had hee rais'd him to the top of an high pinnacle, but straight followes, *cast thy selfe downe*; and having placed him on an high mountaine, let him *fall downe* and hee shall bee largely rewarded with his owne. If advancement be so dan-

gerous, I will take heed
of being ambitious. Any
estate shall give me con-
tent: I am high enough
if I can stand upright.



VVhen I see leaves
drop from their
trees, in the beginning
of Autumne, just such
thinke I, is the friend-
ship of the world. While
the sap of mainte-
nance lasts, my friends
swarme in abundance,
but in the winter of my
need, they leave me na-
ked,

ked. He is an an happy man that hath a true friend at his need: but he is more truly happy that hath no need of his friend.



I Should wonder, that the unsatiable desires of ambition can finde no degree of content, but that I see they seeke a perfection of honour on earth, when the fullnesse of glory is onely in Heaven. The honour on earth is full of degrees, but no degree

admits a perfection :
Whereas the glory of
Heaven admits of de-
grees, but each degree
affords a fullnesse.
Heere, one may bee
lower then another in
honour, and yet the
highest want a glory :
There , though one
Starre differs from ano-
ther in glory, yet in the
fullnesse of glory they
all shine as Starres.
Heere the greatest may
want, there the least
hath enough : Heere, all
the earth may not bee
enough for one ; There,
one Heaven is enough
for

for all. LORD let
me rather be least there,
without honour here,
then the greatest here,
without glory there.
I had rather be a dore-
keeper in that house, then
a ruler in these tents.

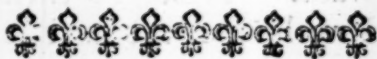


VWhen I see the
heavenly Sunne
buried under earth in the
evening of the day, and
in the morning to find a
resurrection to his glory,
Why (thinke I) may
not the Sonnes of Hea-
C 5 ven,

ven buried in the earth, in the evening of their daies, expect the morning of their glorious Resurrection? Each night is but the past-dayes funerall, and the morning his resurrection: Why then should our funerall sleepe bee other then our sleepe at night? Why should we not as well awake to our Resurrection, as in the morning? I see night is rather an intermission of day, then a deprivation, and death rather borrowes our life of us then robbs us of it.

Since

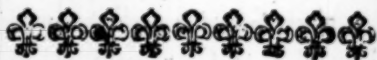
h,
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Since then the glory of
the Sunne findes a Re-
surrection, why should
not the sonnes of glo-
ry? Since a dead man
may live againe, I will
not so much looke for
an end of my life, as
waite for the comming
of my change.



I See, that candle yeelds
mee small bene-
fit at day, which at
night much steeds mee:
and I know, the cause
is not because the
candles light was lesse
at

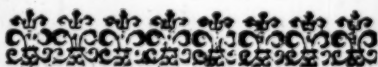
at day, but because the daies light is lesse in the evening. As my friends love to mee, so mine to my friend may be at all times alike; but wee best see it, when wee most need it: and that, not because our love is then greater, but our want. Though then I welcome a courtesie according to my want, yet I will value a courtesie according to its worth. That my fortunes need not my friends courtesie, is my happinesse: should my happinesse sleight my friends

friends courtesie, 'twere
my folly.



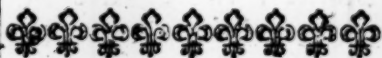
I See that candle makes
small shew in the
day which at night
yeelds a glorious lustre,
not because the can-
dle has then more light,
but because the ayre
hath then more darke-
nesse. How prejudiciall
then is that ambition,
which makes me seeme
lesse then I am, by pre-
suming to make mee
greater then I should
bee. They whose glo-
ry

ry shines as the sparkes
amongst stubble, loose
their light, if compared
to the Sonne of glory.
J will not seat my selfe
higher then my place,
least I should be dis-
graced to an humility,
but if I place my selfe
lower then my seat, J
may be advanced to the
honour of, *Friend sit
up higher.* J had rather
bee exalted by my hu-
mility, then be brought
low by my exaltation.



I See that candle which
is as a Sunne in the
darkenesse, is but
as a darkenesse in the
Sunne : the candle not
more lightning the
nights darkenesse, then
the Sunne darkening the
candles light. I will
take heed then of con-
tention, especially with
great ones. As J may
bee too strong for the
weaker; so I must bee
too weake for the stron-
ger. I cannot so easily
vanquish mine inferi-
ors,

ors, but my superiors
may as easily conquer
me : I will doe much to
be at peace with all men,
but suffer much ere I
contend with a mighty
man.



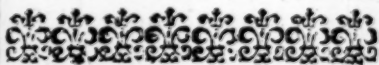
I See when I follow
my shadow it flies me,
When I flie my shadow
it followes me : I know
pleasures are but sha-
dowes, which hold no
longer then the sun-shine
of my fortunes. Least
then my pleasures should
forsake mee, I will for-
fake

ake them. Pleasure most
flies me when I most fol-
low it.



IT is not good to
speake evill of all
whom wee know bad:
it is worse to judge evill
of any, who may
prove good. To speake
ill upon knowledge,
shewes a want of cha-
rity: to speake ill up-
on suspition shewes a
want of honesty. I
will not speake so bad
as I know of many:
I will not speake worse
then

then I know of any.
To know evill by
others, and not speake
it, is sometimes discre-
tion: to speake evill by
others, and not know
it, is alway dishonesty.
Hee may bee evill
himselſe who ſpeakes
good of others upon
knowledge, but hee can
never bee good him-
selſe, who ſpeakes evill
of others upon suspi-
tion.



A Bad great one is a great bad one. For the greatnesse of an evill man, makes the mans evill the greater. It is the unhappy priviledge of authority, not so much to act, as teach wickednesse, and by a liberall cruelty, to make the offenders sinne not more his owne then others. Each fault in a leader is not so much a crime, as a rule for error: And their vices are made,

made, (if not warrants, yet) presidents for evill. To sinne by prescription, is as usuall as damnable: and men run post in their journey, when they goe to the divell with authority. When then the vices of the rulers of others, are made the rules for vices to others, the offences of all great ones must needs bee the greatest of all offences. Either then let mee bee great in goodnesse, or else it were good for mee to bee without greatnesse. My owne
finnes

ts,
For
re-
as
an
y,
ne
7.
es
,
r
e
t
e
sinnes are a burthen too
heavie for mee, why
then should I lade my
selfe with others offen-
ces.



TO speake all that is
true, is the property
of fooles : to speake
more then is true, is
the folly of ——— too
many. Hee that spends
all that is his owne,
is an unthrifty prodi-
gall : Hee that spends
more then his owne,
is a dishonest unthrift :
I may sometimes know
what

what I will not utter,
I must never utter what
I doe not know. I
should be loath to have
my tongue so large as
my heart, I would
scorne to have my
heart lesse then my
tongue. For if to
speake all that I know,
shewes too much folly,
to speake more then I
know shewes too little
honesty.



IT is the ambitious
folly of too many, to
imitate

imitate rather greatnesse
then goodnesse. They
will sooner follow the
example of their Lord,
then the precepts of
their G o d. I will al-
way honour greatnesse,
I will onely imitate
goodnesse: and rather
doe good without a
patterne, then com-
mit evill in imitation.
'Tis better to be saved
without a president,
then to be damned by
example.

There

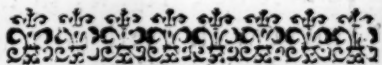


THere is no security
in evill society,
where the good are of-
ten made worse, the bad
seldome better. For
it is the peevish industry
of wickednesse, to
finde, or make a fel-
low. 'Tis like, they
will bee birds of a fea-
ther, that use to flocke
together. For such com-
monly doth their con-
versation make us, as
they are with whom
wee use to converse.

I

I cannot be certaine, not to meet with evill company, but J will be carefull, not to keepe with evill company. I would willingly sort my selfe with such, as should either teach, or learne goodnesse: and if my companion cannot make mee better, nor J him good, J will rather leave him ill, then hee shall make me worse.

D To



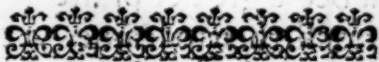
TO teach goodnesse
is the greatest praise,
to learne goodnesse, the
greatest profit. Though
hee bee wisest that can
teach, yet he that doth
learne is wiser. I will
not therefore be unwill-
ing to teach, nor a-
shamed to learne. I
cannot be so ignorant,
but I may teach some-
what, nor so wise but I
may learne more. I will
therefore teach what I
know, and learne what
I know not. Though
it

it bee a greater praise to teach, then to learne, yet it is a lesser shame to learne then to be ignorant.



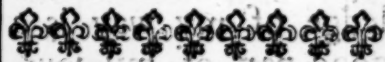
AS there is a misery in want, so there is a danger in excesse. I would therefore desire neither more nor lesse, then enough. I may as well die of a surfet as of hunger.

D 2 It



IT is the apish nature
of many, to fol-
low rather example
then precepts: but it
would bee the safest
course of all, to learne
rather by precept then
example. For ther's
many a good Divine
that cannot learne his
owne teaching. It is
easier to say this doe,
then to doe it. When
therefore I see good
doctrine with an evill
life, J may pittie the
one, but J will practise
onely

onely the other. The good sayings belong to all, the evill actions only to their authors.



THere are two things necessary for a Traveller, to bring him to the end of his journey: a knowledge of his way, a perseverance in his walke. If hee walke in a wrong way, the faster hee goes the further hee is from home: if hee sit still in a right way, he may know his home, but ne're come

to it : Discreet stayes
make speedy journeyes.
I will first then know
my way, ere I begin
my walke: the know-
ledge of my way is a
good part of my jour-
ney. Hee that faints
in the execution loseth
the glory of the action.
I will therefore not on-
ly know my way, but
also goe on in my way:
I had rather my jour-
ney should want a be-
ginning, then come to
an untimely end. If
Heaven bee my home,
and CHRIST my
way, I will learne to
know

know my way, ere I
haste to travell to my
home. Hee that runs
hastily in a way hee
knowes not, may come
speedily to an home he
loves not. If CHRIST
be my way, and Heaven
my home, I will ra-
ther indure my painefull
walke, then want my
perfect rest. I more
esteem my home then
my journey; my actions
shall bee led by know-
ledge, my knowledge
be followed by my acti-
ons. Ignorance is a bad
mother to devotion, and
idlenesse a bad steward

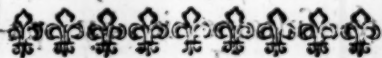
to knowledge.



I Cannot but wonder
at the folly of those
hearts, who are like
to kill themselves with
the feare of dying,
making the newes of
an insuing mischiefe, a
worse mischiefe then
that they have newes
of: whereas the fore-
knowledge of an ap-
proaching evill, is a
benefit of no small
good. For if it can-
not teach us to pre-
vent it by providence,
it

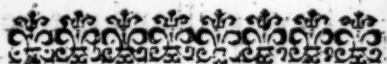
it may shew us, how
to sustaine it by pa-
tience. I may grieve
with the smart of an
evill, as soone as I feele
it. But It will not
smart with the griefe
of an evill as soone as
I heare of it. My evill
when it commeth may
make my griefe too
grear, why then should
my griefe before it
comes make my evill
greater? I had rather
be afflicted than grieved.
I would rather have
the paine of sinne
than the griefe of
conscience. I would
rather be chastised
than be rebuked.

D. § As



AS I see in the body,
so I know in the
soule, they are oft most
desperatly sicke, who
are least sensible of their
disease : whereas hee
that feares each light
wound for mortall,
seekes a timely cure,
and is healed. I will
not reckon it my hap-
pinesse, that I have ma-
ny sores, but since I
have them, I am glad
they greeve mee. I
know the cure is not
the more dangerous,
be-

because my wounds are more grievous; I should be more sicke if I plained lesse.



IT is one, not of the least evils, not to avoid the appearance of evill, which oft makes the innocent justly punished with undeserved suspition. I would desire to bee thought good, but yet I had rather bee so. It is no small happinesse to be free from suspicion, but a greater to bee void of offence. I would

would willingly be neither evill nor suspected: but of the two I had rather be suspected and not deserve it, then deserve evill and not be suspected.



I Know but one way to Heaven, I have but one Mediator in Heaven, even one Christ: and yet I heare of more wayes, more Mediators. Are there then more Christs? *Are the Lords waies as your waies* that wee must goe to the King of Heaven as
unto

unto a King on earth?
Or if wee must, yet if
my King bid me come
shall I send an other?
If he bid me come un-
to him, shall I goe un-
to another? If hee bid
me aske for peace onely
in the name of the Prince
of peace, why should I
mention the Lady Ma-
ry? If I shall be heard
onely in the name of his
Sonne, why should I use
the name of his ser-
vants? Were it a want
of manners, or a want
of obedience to come
when I am bid? Is ano-
ther better, or am I too
good

good to goe in mine
owne errands to the
Almighty? Because the
Sonne was worse used
then the servants on
earth, shall the servants
therefore bee sooner
heard then the Sonne in
Heaven? There are still
unjust Husband-men in
the Lords vineyard, who
not onely abuse the ser-
vants, but kill againe the
Sonne, and rob him of
his due inheritance.
When the LORD there-
fore of the Vineyard
commeth, what will he
doe to these Husband-
men? I doe not envie
your

your glory yee Saints of
G O D, yet I will not at-
tribute the glory of my
G O D to his Saints. How
shall my G O D glorifie
me, if J should give his
glory to another?



TO be without passion
is worse then a beast,
to be without Ireason, is
to be lesse then a man.
Since I can be without
neither, J am blessed, in
that J have both. For,
if it be not against rea-
son to be passionate, J wil
not

not be passionate against
reason. I will both grieve
and joy, if I have rea-
son for it, but not joy
nor grieve above rea-
son. I will so joy at my
good as not to take
evill by my joy : so
grieve at any evill as
not to increase my evill
by my griefe. For it
is not a folly to have
passion, but to want
reason. I would bee
neither senselesse, nor
beastly.

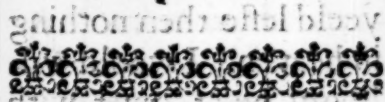
It



IT is the folly of wit
in some to take paines
to trimme their labours
in obscurity. It is the ig-
norance of learning in
others, to labour to de-
vest their paine by
bluntnesse; the one thin-
king hee never speakes
wisely, till he goes be-
yond his owne, and all
mens understandings:
the other thinking hee
never speakes plainly,
till hee diue beneath the
shallowest apprehensi-
on, I as little affect cu-
riosity

riosity in the one, as I care for the affectation of baldnesse in the other. I would not have the pearle of Heavens Kingdome so curiously set in gold, as that the art of the workeman should hide the beauty of the jewell: nor yet so sleightly valued, as to bee set in lead: or so beastly used as to be slubbered with dirt. I know the pearle (how ever placed) still retaines its vertue, yet I had rather have it set in gold, then seeke it in a dung-hill. Neat apparell is an ornament

namment to the body, but
a disgrace, if either proud
or slovenly.

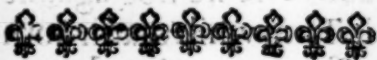


I See corruption so
largely rewarded, that
I doubt not, but I should
thrive in the world,
could I get but a dis-
pensation of my con-
science for the liberty
of trading. A little flat-
tery would get mee a
great deale of favour,
and I could buy a world
of this worlds love, with
the sale of this little tri-
fle *Honesty*. Were this
A world

world my home, I might perhaps be trading: but alas, these merchandize yeeld lesse then nothing in heaven. I would willingly be at quiet with the world, but rather at peace with my conscience. The love of men is good, whiles it lasteth; the love of God is better being everlasting. Let me then trade for those heavenly merchandize: if I finde these other in my way, they are a great deale more then I looke for, and (within little) more then I care for.

blow

As



AS faith is the evidence of things not seene: so things that are seene are the perfecting of faith. I beleeve a tree wil be greene, when I see him leafelesse in winter: I know he is green when I see him flourishing in summer. It was a fault in *Thomas* not to beleeve till he did see. It were a madnessse in him not to beleeve when hee did see. Beleeefe may sometime exceed reason, not oppose it, and faith bee often above

above sense not against it. Thus whiles faith doth assure mee that I eate CHRIST effectually, sense must assure me that I taste bread really. For though I oftentimes see not those things that I beleeve, yet I must still beleeve those things that I see.



THere is none so innocent as not to be evil spoken of, none so wicked as to want all commendation. There are too many who condemne the
just

just, and not a few who
justifie the wicked. I oft
heare both envy & flatter-
ry speaking false-hoods
of my selfe to my selfe,
and may not the like
tongues performe the
like taskes of others to
others? I will know o-
thers by what they doe
themselves, but not learn
my selfe by what I heare
of others. I will be care-
full of mine own actions,
not credulous of others
relations.

The



THe Crosse is but a
signe of CHRIST
Crucified, CHRIST
Crucified the substance
of this Crosse. The
signe without the sub-
stance is as nothing,
the substance without
the signe is all things. I
hate not the signe,
though I adore but the
substance. I will not
blaspheme the Crosse
of CHRIST, I will not
worship but CHRIST
Crucified. I will take
up my Crosse, I will love
my

my *Crosse*, I will beare
my *Crosse*, I will imbrace
my *Crosse*, yet not adore
my *Crosse*. All knees
shall bend in reverence
to his name, mine never
bow in Idolatry to his
image.



IT is the nature of
man to be proud, when
man by nature hath
nothing to be proud of.
Hee more adorneth
the Creature, then hee
adoreth the *Creator*:
and makes, not onely
his belly his god,
E but

but his body. I am
ashamed of their glory,
whose glory is their
shame. If nature will
needs have me to bee
proud of something, I
will be proud onely of
this, that I am proud of
nothing.



AS the Giver of all
things, so each re-
ceiver loveth a cheere-
full giver. For a bar-
gaine is valued by the
worth of the thing
bought, but a gift by the
minde

minde of the party giving: which made the widowes mite of more worth, then the riches of *superfluitie*. I see then, hee gives not best that gives most, but hee gives most, that gives best. If then I cannot give bountifully, yet I will give freely, and what I want in my hand, supply by my heart. Hee gives well, that gives willingly.



I See at a Feast, that
Others feed heartily on
that dish which perhaps
would not suite with my
appetite, whilest I make
as good a meale on those
cates, that perhaps their
palats could not relish.
I will not therefore
thinke I doe well
because my actions
please not others, nor
bee confident that my
actions are good, be-
cause my doings please
my selfe : but bee
more

more carefull to provide what is good at a feast, then what's delightfull: and more study to expresse what is honest in my actions, then what's pleasing. So, if sicke stomackes cannot relish my sound meates, the fault shall light on their ill appetites: and if unseasoned judgments like not my honest intentions, the fault shall fall on their ill relished apprehensions. It would please mee well to have praise when I deserve it;

but joy mee more to
deserve praise when I
have it.



FINIS.

28 MR 59



28 MR 59

*A briefe Elogium upon this Author
and his pious Meditations, with allusion
to this Emblematicall Frontispiece,
by G E O: W I T H E R.*

INflam'd with Love, and winged with Desire,
This pious Heart, in life-time, did aspire
Above the world; and with a true delight,
Enjoy'd the Day-time, and emploid the Night,
In climbing nearer to that THREE-IN-ONE,
Who filleth all things, and, is filld of none.

The LAVY's myſterious Night, the GOSPEL's day
AFFLICTIONS Moone-shine, and, the Sunnie-ray
Of prosperous HOPES, did limit out that path,
Through which, his Contemplation mounted hath
And, up above their COLUMNS, made him rise,
A pleased, and a pleasing Sacrifice.

From out of his dead Embers, raked were
A few quick Sparklings; which, have kindled, here,
These Papers; and, were left behind, to shew
Which way, his well-disposed SPIRIT flew:
And, that their FLAME, to others, may derive
The light, and heat, of this CONTEMPLATIVE.

Accept (as GOD hath done) this Broken heart:
For, ev'ry parcell, yeelds (from ev'ry part)
A bright-reflection of his living-Graces,
In just so many perfect Looking-glasses,
As here are Peeces, and, yee may by these,
Put on faire VIRTUES dressings, if you please.

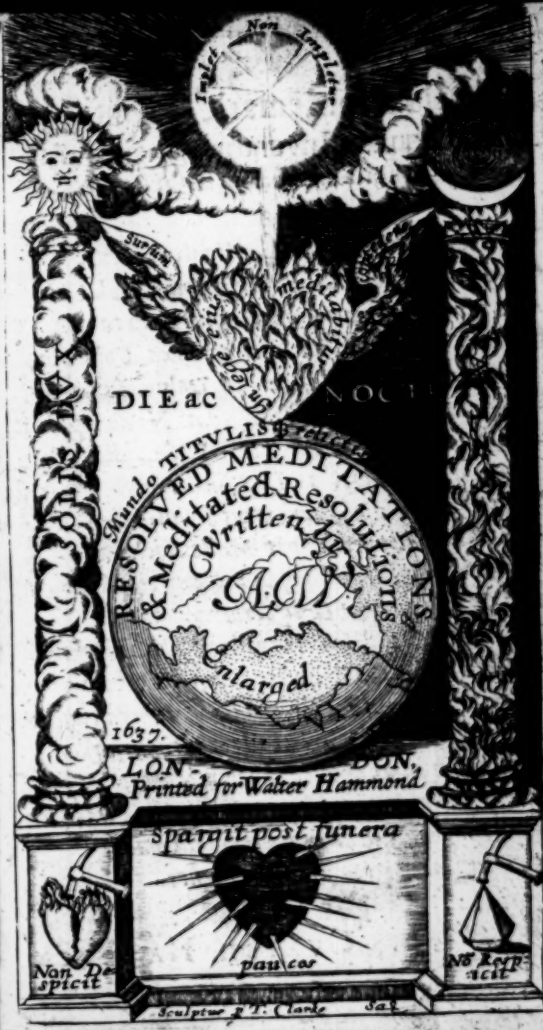
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8



DIE ac

NOCT

Mundo TITVLIS
RESOLVED MEDITATIONS
& Meditated Resolutions
Written by
A.D.D.
Enlarged
1637.

LONDON, Printed for Walter Hammond

spargit post funera

pauca

Non Despicit

Non Despicit

Sculptus p. T. Clarke

Loquela Emblematici Frontispicij,
in obsequium Inventoris & piam Au-
thoris memoriam suggesta.

Accensus radijs, zeloq̃ agitante levatus,
In cœlum geminis, flammâ ocyus, evolat, alis
Igne rapax, Animus; mundi q̃ nitentia tangit
Lumina, Nubigenis, variata, & nixa, Columnis,
Sursum contendens, summâq̃ Volumina Legis
Secum, adamanda, verenda, Dieq̃ ac Nocte revolvit.
Hæc, alto sensu: Mundo, TITULISq̃ relictis.

Non illum, DUX SOLIS, amatiq̃ arbiter Ortus
Despicit, afflictum: cum mens divulsa fatiscit,
Corda q̃ dividuo perrumpit Malleus ictu.

Si silices gestat, solidoq̃ Adamante rigescent
Effugit insultus, & sevi verbera motus;
LUNÆ LUX, illum non respicit, alma rigorem.

Hic, fractum COR, Lector, habes, penetrabile serene
Mentis, & innocue; per quod, post funera paucos
Nunc spargit radios animi vigor ultimus, ardor
Verus, & instanti, duplicata potentia morte.

Colligat hos, rapiatq̃ in concava pectora Candor
Lucidus ingenij; deducatq̃ æthere flammâs,
Concipietq̃ novos æterni luminis ignes.

28 MR 59

GVLIEL. HAYDOCK.



TO THE
VERTVOVS

and Religious Gentle-
woman my much esteem-
ed friend Mistrisse ANNE
ASHTON, be health and
happinelle heere and
hereafter.

Worthy Mistrisse,



H E ac-
knowledge-
ment of your
favours shall
be my meanest thanks,
and

The Epistle

and to thanke you for
those favours, must bee
my best acknowledge-
ment, I can doe no
more, I will doe no
lesse. Nor have I any
better meanes to shew
my owne living grate-
fullnesse, then by cou-
pling it with my dead
Sons thankfullnesse, and
by reviving his, to en-
liven my owne, and to
testifie both to posterity,
by this small memoriall.
Neither is it unsutable
that

Dedictory.

that his study should
yeeld some matter of
thankfullnesse after his
death, who in his life
time studied to be thank-
full to you his most de-
serving friend. Which
gave me (his sad father)
a fit hint to Dedicate
these his last Medita-
tions to your selfe, to
whose name and worth,
he meditated and inten-
ded, to raise a fairer
Monument, had hee li-
ved. This prevented,
what

The Epistle

what remaineth, but
that this remnant
cloathe his thankfullnes
as farre as it can, and
supply the necessitated
defect of his uneffected
purpose. These collected
out of loose papers, seeme
to bee wrought in some
sodaine temperate heate
of his honest fantasie,
and hammered on the
anvill of objected occasi-
ons, and being forged
roughly into these
shapes, were cast a cool-
ling

Dedicatory.

ling into the next paper
that came to hand : and
so wanting filing and
polishing, must crave
pardon for their ruder
forme. They assume
their greatest worth and
value from your courte-
ous acceptance, and ac-
count it their chiefest
happinesse, if, for them,
you love his memory
while you live, who en-
deavoured to make
your memory out-live
your selfe. This if you
deigne

The Epistle, &c.

*deigne to doe you shall
much comfort the sad-
nesse of*

Your assured and

devoted friend

ARTHUR WARWICK.

28 MR 59



RESOLVED

Meditations

AND

PREMEDITATED

Resolutions.

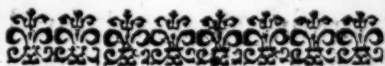
The Second part.



When one ascends from the ground to an higher roome, I observe with what

what contempt hee insults and tramples on the staires by which hee riseth, and how he first and most durteth that step by which hee first stepped from the durt. Which putteth mee in minde of the practice of the aspiring ambitious, who, to get up to their wished height of honour, bedurt with scorne, and neglect those by whose shoulders they were first mounted, and exalted. I hate that ambition which inforceth ingratitude; which, being the

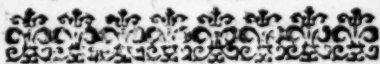
the basest of vices, cannot but soyle, and disgrace a man graced with such honours. I am not prefer'd with honour, if debased with ingratitude.



HE that will not bee perswaded to leape downe from an high chamber at once, cometh willingly downe by the stayres: and yet the declining degrees of his winding descent make it not lesse downward to him, but lesse per-

perceived of him. His leape might have brought him downe sooner, it could not have brought him down lower. As I am then fearefull to act great finnes, so I will bee carefull to avoid small finnes. Hee that contemn's a small fault commits a great one. I see many drops make a shower : and what difference is it, whether I bee wet either in the raine, or in the river, if both be to the skinne ? There is small benefit in the choyce, whither
we

we go downeto Hell by
degrees or at once.



TH E gentle and
harmelesse sheepe
being conscious of their
owne innocency, how
patiently, how quiet-
ly, doe they receive the
knife, either on the al-
tar, or in the shambles?
How silently and un-
daunted doe they meet
death and give it en-
trance with small resi-
stance? When the fil-
thie loathsome and
harmefull swine roare
horribly

horribly at the first handling, and with an hideous crying reluctancy, are haled, and held to the slaughter. This seemes some cause to me, why wicked men (conscious of their filthy lives, and nature) so tremble at the remembrances, startle at the name, and with horreur roare at the approach of death: when the godly quietly uncloathe themselves of their lives, and make small difference twixt a naturall nights short sleepe, and the long sleepe of nature.

nature. I will pray
not to come to an un-
timely violent death, I
will not violently resist
death at the time when
it commeth. I will ex-
pect and waite my
change with patience,
imbrace it with cheere-
fullnesse, and never feare
it as a totall privation.



IT is no small fault to
be bad, and seeme so:
it is a greater fault to
seeme good, and not
bee so: The cloake of
dissimulation is a maine
part

part of the garment spotted with the flesh. A vice thus covered is worse then a naked offence. There is no diuell to the Hypocrite.



WHen I see the Larkers day-net spread out in a faire morning, and himselfe whirling his artificiall motion, and observe how by the reflecting lustre of the Sunne on the wheeling instrument, not onely the merry larke, and fearefull

full Pigeon are dazeled,
and drawne with admiration ; but stowter
birds of prey, the swift
Merlin, and towring
Hobbie are inticed to
stoope, and gazing on
the outward forme, lose
themselves. Me thinks
I see the divels night-
nets of inticing harlots
fully paraleld, spread
out for us in the vigour
of our youth ; which
with rowling eyes
draw on the lustfull-
nesse of affection, and
betray the wantonnesse
of the heart, and with
their alluring glances
F often

often make to stoop within danger of their fatall nets, not onely the simple and carelesse, but others also, men otherwise wary and wise : who comming within the pull of the net lie at the mercy of that mercilesse fowler, to their certaine destruction. Hence I resolve when I see such glasses, to shunne such motions, as assured that those glasses have nets adjoyning; those nets a fowler attending; that fowler a death prepared for me, then which

I cannot die a worse.
I may by chance, I
must by necessity, at
sometime come within
their view: I will at no
time come within their
danger. I cannot well
live in this world, and
not see them at all, I
cannot live well in this
world, nor at all in the
better world, if I bee
caught in their fatall
nets.

F 2 There



THere bee that make
it their glory to
feed high, and fare
deliciously every day, and
to maintaine their bo-
dies elementary, search
the elements, the earth,
sea, and aire, to main-
taine the fire of their
appetites. They that thus
make *their bellies their*
gods, doe make *their*
glory their shame. I di-
staste a sordid diet as un-
wholsome, I care not
to taste and feed on va-
riety of delicates as un-
healthfull.

healthfull. Nature contented with a few things, is cloyed, and quelled with over-many and digestion her cooke imployed in the concoction of so much variety at once, leaves the stomack too fowle a kitchen for health to abide in. Since then so to feed may the sooner end my life, and the end of my life is not so to feed, I will bee taught by *Grace* not to live to eat, but eat to live; and maintaine health by a competent diet, not surfet with excess.

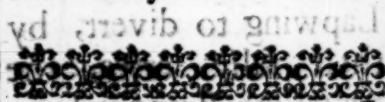


HE that too much
admires the glory
of a Princes Court,
and drawne up thither
(by his ambition) thinks
high places to bee the
highest happinesse; let
him view the foggie
mists, the moist va-
pours, and light exha-
lations drawne up from
the earth by the attra-
ctive power of the glo-
rious Sunne-beames:
which when they are
at highest, either spend
themselves there in por-
tending

tending meteors, to others terrour and their owne consumption; and either by resolution are turned into raine, or congelation unto hayle or snow, which sinke lower into the earth at their fall, then they were at their ascending. For my part, J may admire such a glowing coale. I will not with the Satyr kisse it. As I thinke it not the least and last praise to please Princes; so, J know, it is not the least danger of times to live with them, *procub*

a Iove, procul a fulmine.
Hee presumes too much
of his owne brightnesse
that thinkes to shine
cleere neere the Sunne;
where, if his light bee
his owne, it must bee
obscured by compari-
son: if borrowed from
the Sunne, then is it
not his, but an others
glory. A candle in the
nights obscurity shewes
brighter than a torch
at noone-day. And
Cesar thought it a grea-
ter glory to bee the first
man in some obscure
towne, than the second
man in Rome the
head

head City of the world.



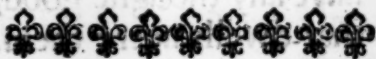
IT is a common custome (but a lewd one) of them that are common lewd ones, by custome, to wound the fame, and taint the reputation of their neighbours with flanders; and having no lesse impotency in their tongues, than impurity in their hearts, forme both opinions and censures according to the mould of evils in themselves. And this they

F 5 do,

doe, either with the Lapwing to divert, by their false cries, the travelling stranger from finding the nest of their filthinesse, or with the curtd Fox in the Fable, to endeavour to have all foxes cut-tayld: or, with the fish Sepia, to darken with the pitchie inke of aspersions, all the water of the neighbourhood, that so themselves may scape the net of Censure, justly cast to catch them. Or els, to have themselves thought as good as any other, & they will not have

have any thought good,
that dwells neere them.
I will therefore suspect
him as scarce honest,
who would (with a slan-
der) make mee suspect
an other as dishonest.
I will not presently dis-
respect him as dishonest,
whom a lewd person
dishonesteth with suspi-
tion. The divell is not
more blacke-mouth'd
then a slanderer; nor a
slanderer lesse malicious
then the divell.

When



WHen I see the
Sun rising from
the East in glory, like
a gyant ready for the
course, within an houres
space obscured with
mists, darkned with
clouds, and sometimes
eclipsed with the
Moones inferiour bo-
dy : and however,
without these, after
noone declining, de-
scending, setting, and
buried under our ho-
rizon; I seeme to see
an earthly King moun-
ting

ting his throne in glory, yet soone clouded with cares, and feare of dangers: sometime darkned in honour by the malicious envy of his subjects; sometimes eclipsed in his dominions by the interposition of forreigne powers; and however, without these, in a short time descending and setting at the evening of his life, and seldome passing the whole day thereof in perfect continuall glory. Then thinke I, O the odds of comfort in that heavenly

ly and these earthly king-
domes; O the comfort
of this odds; There
each Saint is a glorious
King; each King hath his
incorruptible Crowne;
each Crowne a bound-
lesse, fearelesse, endlesse
kingdome. Let mee
strive for the glory of
such a kingdome onely,
which is a kingdome of
such glory.

*Felices anima quibus
hac cognoscere sola,
Inq. domos superum
scandere, cura fuit.*

The



TH E Lawes in themselves are the scales of justice, the wronged poore-mans shelter, the pillars of the Common-wealth: but the abused practice makes those scales unequal, that poore-mans shelter a mans poore shelter for his wrongs. The prooffe of this, appeares with the Juries at the Assises in their proofes: when one may often discerne *perjury* usher in the evidence to

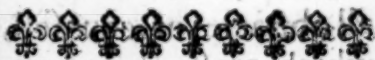
to the jury, and injury follow with the verdict. I admire with reverence the justice and wisdom of the Lawes: I deplore with compassion the abused practice of the Lawes, and resolve, rather to beare with patience an hayle-shower of injuries, than to seeke shelter at such a thicket, where the brambles shall plucke off my fleece, and doe me more hurt by scratching, than the storme would have done by hayling. I care not for that physicke, where the remedy

dy is worse then the disease.



HOW cunningly doth the Prince of darknesse take on him the forme of an Angell of light? How often have seeming saints prooved divels? even in those things (lightly) most faulty, which they make a shew of being most free from: Some more proud of being thought plaine, then a flaunting gallant in his new fashion. Others refusing a deser-

deserved commendation, onely with a desire to bee commended for refusing it: The one hating pride with a more proud hatred, the other shunning praise with a greater vaine-glory. It is bad to have vices, worse to dissemble them. *Plato* possessed his rich bed with lesse pride then *Diogenes* trampled on it.



I Meet sometimes with
men whose crazed
braines seeme foldered
with quick-silver; whose
actions straines run one-
ly in odd crotchets;
whose judgements be-
ing hood-winked with
their owne opinion, and
passion, admit of nought
for reason, but what
their unreasonable selfe-
will dictates to them.
And then what they
will doe, they will do;
and doe it they will
with that torrent of vio-

violence, that overturnes
all obstacles of counsell,
which crosse their cour-
ses. From these I will
learne not to make *Will*
my coach-man; unlesse
Reason runne before to
shew the way: And if
my action must passe
by the waters of uncer-
taine danger, of all vessels
I will not use the *Whirry*.
As sloath seldome bring-
geth actions to good
birth: so hasty rashnesse
alwaies makes them
abortive, ere well for-
med. *As*



AS in virtues, hee
that hath one, hath
all: so in vices hee that
hath one hath seldome
one alone. He that will
steale, must lie; and he
that will steale, and lye,
will sweare his lye; and
so easily skrue himselfe
up to perjury. Hee that
will be drunke, what
will he not be, when hee
is drunke? and being
slipt downe from the
top of reasonable sense,
where stoppeth he from
tumbling downe into a
beastly

beastly sensuality? J will therefore *give the water no passage, no not a little,* leaft it make a breach, and that breach let in an inundation to drowne the sweet pastures of my foule. I see the devils claw is an entering-wedge, to let in his foot; that foot, his whole body. I will bee carefull to set a *Watch* and *keepe the doore*, that sinne may have no admittance. J cannot bee too carefull, so it be to the purpose; it cannot be to the purpose, if it be too little.

That



THat the *voice of the*
common people is the
voice of G O D, is the
common voice of the
people ; yet it is as full
of falshood, as 'com-
monnesse. For who sees
not that those blacke
mouth'd hownds, upon
the meere sent of opi-
nion, as freely spend
their mouthes in hun-
ting Counter, or like
Aetons doggs in cha-
sing an innocent man to
death, as if they fol-
lowed the chasc of truth
it

it selfe, in a fresh sent.
Who observes not that
the voice of the people,
yea of that people that
voiced themselves the
people of GOD, did pro-
secute the GOD of all
people, with one com-
mon voice, *hee is worthy
to die.* I will not therefore
ambitiously begg their
voices for my prefer-
ment; nor weigh my worth
in that *uneven ballance*, in
which a feather of opi-
nion shall be momente-
nought to turne the scales,
and make a light peece
goe currant, and a currant
peece seeme light.

There



THere are a sort of
men which are kind
men to me, when they
expect some kindnesse
from me: who have their
hands downe to the
ground in their salutati-
ons, when the ground of
their salutations is to
have a hand at mee in
some commodity. But
their owne ends once
served, their kindnesse
hath its end at once:
And then it seemes
strange to mee, how
G strange

strange they will seeme
to grow to mee; as
if the cause (their desire)
being removed, the effect
(their courtesie) must
straight cease. I will not
acknowledge such my
friends, but their owne;
and when 'ever I see such
insinuating palpation, I
will bethinke mee what
the authors would have
of me. And with a thrif-
ty discretion, rather de-
ny such their requests,
then in a prodigall kind-
nes become their friend,
more then mine owne.



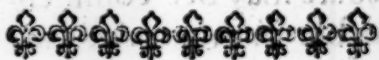
I See a number of gal-
lants every where,
whose incomes come
in yearely by set num-
bers, but runne out dai-
ly, & sans number. I
could pittie the cases of
such brave men, but
that I see them still in
brave cases. And when
I see them often foxed,
me thinke the Proverbe
sutes those sutes, *What
is the fox but his case?*
I should thinke them to
bee *Entrapellus* his ene-
mies, whom he cloathed

G 2 richly

richly to make them
spend freely, and grow
deboished. I will doe
those men right, and
wonder at them, be-
cause they desire it. I
will not wrong my
selfe to envie at them,
because they deserve it
not, nor to pittie them,
because they scorne it.
I know that gorgeous
apparell is an ornament
to grace the Court, for
the glory of the King-
dome, but it is no orna-
ment usefull in the King-
dome of *Grace*, nor
needfull in the King-
dome of *Glory*. A rich
coate

coate may bee commenda-
ble in the *Accidents*
of armory onely, but it
is not the onely sub-
stance of a commenda-
ble Gentleman. I will
value the apparell, by
the worthinesse of the
wearer; I will not value
the worthinesse of the
wearer, by the worth of
his apparell. *Adam* was
most gallantly apparel-
led, when he was inno-
cently naked.

G 3 The

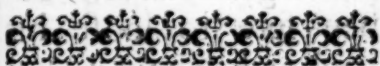


TH E men of most credit in our time, are the Usurers. For they credit most men: And though their greatest study bee *security*, yet it is usually their fortune to be fullest of *care*. Time is pretious to them: For they thinke a day broke to them, is worth a broke-age from their creditor. Yet this they finde by use, that as they have much profit by putting out, so must they have much

much care to get it in.
For debtors are of
Themistocles his minde,
and take not so much
care how to repay all, as
how they may not pay at
all their creditors, and
make this their first
resolution, how they
may make no resolution
at all. I envy not there-
fore the Usurers gaines,
but considering they (as
Merchant-adventurers)
send abroad their estates
in uncertaine vessels,
sometime into the bank-
rupt rivers of prodigali-
ty, and unthriftinesse,
sometimes into the seas

of casualties, and misfortunes, that many times their principall comes short home, I thinke, with my selfe, Let them gaine much by the adventure, that adventure so much to gaine. J will make this use of those uses, as to claime no interest in their gaines, *nor to owe any thing to any man but love.* If I lend where need is, and receiue my principall againe, I will accompt that my principall gaine, and thinke my courtesie but a commanded charity.

In-



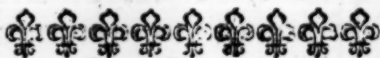
INgratitude is the character of an ill nature in our selves, a canker of friendship with others, and the very poyson that kills charity in the embrio, being but newly conceived in the pregnant mindes of good men, and causing an abortion of liberality, ere it comes to its intended birth. For who will sow those barren sands, where hee knowes hee must not onely not ex-

pect a good harvest, but bee sure to loose his seed and labour? Yet in these times what is more common or more practised then this ingratitude? For in receiving benefits, who will not (with *Enclio* in *Plautus*) finde a third hand to reach out to take them? But in requiting, who is not more maymed then the statua's of *Mercury*, which *Alcibiades* so mangled that hee scarce left them a finger to point out the way to travellers? It is tento one, but wee
all

all desire to be cured of the leprofies of our wants : yet scarce one of ten of us returnes to give thanks for the cure. I will not thinke my selfe so enriched by receiving a courtesie, as ingaged to bee thankfull for it. I am not left a free man at my liberty, by taking a mans free liberality : but J sell my freedome for his benefits. I cannot deserve to be gracious with my friend, if, with the *Graces*, I looke not with two faces backe to requite,

as

as well as with one forward to receive.



I Will not much commend others to themselves, I will not at all commend my selfe to others. So to praise any to their faces, is a kinde of flattery: but to praise my selfe to any is the height of folly. He that boasts his own praises, speakes ill of himselfe, and much derogates from his true deserts. It is worthy of blame to affect commendation.

Merrily.



MErrily and wittily
said *Plantus*, that
was one of the merry
Wits of his time, I
would (said hee) by my
will have tale-bearers
and tale-hearers puni-
shed the one hanging
by the tongue, the o-
ther by the eares. Were
his will a law in force
with us, many a tatling
gossip would have her
vowels turned to *mutes*,
and bee justly tongue-
tied that desires to bee
tied

tyed by the teeth at your
table: wherewith *Tho-*
m-nus his tooth shee
gnaweth on the good-
name of her neighbour:
And many a hungry
Paret, whose belly is his
arts-master, would cease
to second his *ave* to his
Lord with depraving
tales called *newes*, and
make his *grace* after din-
ner the disgrace of some
innocent: And most men
would give them course
entertainment, that come
to entertaine their eares
with discourse of defa-
mative reports. I will be
silent and barren of dis-
course

course, when I chance to
heare a tale, rather then
go with child therewith,
till anothers cares be my
mid-wife, to deliver me
of such a deformed mon-
ster. I may heare a tale of
delight, and perhaps
smile at an innocent jest,
I will not jest, nor joy at
a tale disgracing an inno-
cent person.



Vhen I see a gal-
lant ship well
rigged, trimmed, tack-
led man'd and muni-
tion'd

tion'd with her top and
top-gallant, and her
spread sayles proudly
swelling with a full gale
in faire weather, putting
out of the haven into
the smooth maine; and
drawing the spectators
eyes, with a well-wi-
shing admiration, and
shortly heare of the same
ship splitted against some
dangerous rock, or wrac-
ked by some disafterous
tempest, or sunk by some
leake sprung in her by
some accident, me see-
meth I see the case of
some Court-favourite,
who to day like *Sejanus*
dazeleth

dazeleth all mens eyes
with the splendour of his
glory, and with the
proud and potent beake
of his powerfull prospe-
rity cutteth the waves
and ploweth through the
prease of the vulgar, and
scorneth to feare some
remora at his keele be-
low, or any crosse-winds
from above, and yet
to morrow on some
stormes of unexpected
disfavour, springs a
leake in his honour,
and sinkes on the Syrtes
of disgrace, or dashed
against the rocks of dis-
pleasure is splitted and
wrack'd

wrack'd in the *Caribdis* of infamy, and so concludes his voyage in misery and misfortune. I will not therefore adventure with the greedy shepheard to change my sheepe into a ship of adventure, on the sight of a calme sea.

*Vt pelago suadente etiam
retinacula solvas,
Multa tamen latus tristitia
pontus habet.*

I will study to deserve my Princes favour, I will not desire to bee a Princes favourite. If I fall whence I am, I can raise my selfe, but to be

bee cast downe thence
were to be crushed with
a desperate downe-fall. I
preferre a mediocrity,
though obscure, yet safe,
before a greater eminency
with a farre greater
danger.



WHen a storme
drives mee to
shelter mee under a
tree, I finde that if the
storme bee little, the
tree defends mee; but if
the storme bee great,
the tree not onely not
defends mee, but pow-
reth

reth on mee that wet
which it selfe had recei-
ved, and so maketh me
much wetter. Hence
instructed, I resolve
that if improvidently
I fall into some small
danger of the lawes, I
will presume to seeke
shelter under the armes
of some potent friend,
but if the tempest of
my trouble be too po-
tent for my friend, I
will rather beare all my
selfe, then involve my
friend in the danger. It
would bee bad enough
for mee to bee drencht
with or distrest by the
storme

storme of the lawes
anger onely; It would
be worse to be drowned
with the anger of my
storming friend also.
My conscience of my ill
deserving towards the
lawes would inforce a
patience: my remem-
brance of my well-de-
serving to my friend
would make the just ad-
dition of his anger intol-
erable.

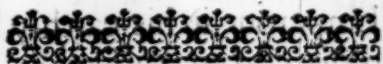
Content



Content is the marke
 Cwee all ayme at,
 the *chiefe good* and top
 of felicity, to which
 all mens actions strive
 to ascend: But it is
 solely proper to Gods
 wisdom to ingrosse all
 true content into his
 owne hand, that hee
 may sell it to Saints by
 retaile, and inforce all
 men to buy it of him
 or want it. Hence is
 it that a godly man
 in his meane estate, en-
 joyes more content in
 G O D,

GOD, then a King or
Emperour in his earthly
glory and magnificence.
I will then strive to pur-
chase me a *patent* of con-
tent from him that hath
the *monopolie* thereof:
and then, if I have little
in estate, I shall have
much in content. *Godli-
nesse shall bee my great
riches, whiles I am con-
tented with what I have.*

As



AS in the greater world for man, so in the little world of man, as in the outward riches of the one, so in the inner treasures of the other, many possesse much and enjoy but little, many have much, and use but little, others use much, and but little well. I shall not so much endeavour to have much where-withall to doe, as to doe much, with that little I have. It shall not so much greeve

greeve mee, that I am
a poore *treasurer*, as
joy me, if I have beene
a good steward. I could
wish I had more to use
well; but more wish
well to use that I have.
If hee were so blamed
that imployed not one
talent well, what would
become of me, if I had
ten, and abused them?

H Popular



POpular applause, and vulgar opinion may blow up and mount upward the bubble of a vaine-glorious minde, till it burst in the ayre, and vanish: But a wise man builds his glory on the strong foundation of *virtue*, without expecting or respecting the slender props of vulgar opinion. I will not *neglect* what every one thinks of mee; For that were *impudent dissolutenesse*. I will not make

make it my common care, to hearken how I am cared for of the common sort, and bee over-sollicitous *what every one speakes of me*, For that were a toyle some vanity. I may doe well and heare ill: And that's a *Kingly happinesse*. I may doe ill, and heare well: and that's an hypocrites best felicity. My actions shall make me harmony in my hearts inner chamber: I will not borrow the *Voyces* of the vulgar to sweeten my musique.

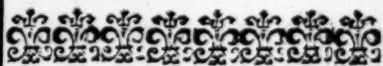


THE rancor of malice is the true nature of the divell, and the soule possessed therewith is his dearest darling. For where envy, hate, and revenge take up the whole heart, there God hath no roome at all left to *bee in all his thoughts.* I may meet a mad man, and avoid him, I may move a cholericke man, and pacifie him, I may crosse a furious drunkard,

kard, and shunne him,
but a malicious man is
more dangerous, im-
placable, and inevita-
ble then they all. Ma-
lice omits no occasion
to doe mischief: and
if it misse thy body
and substance, it pro-
secutes thy shadow,
*Nisam fera facit in um-
bram.* My soule come
not thou into their se-
crets, unto their assem-
blie, mine honour bee not
thou united. I must not
turne anger out of my
nature, I must not turne
my nature into anger,
I must give place to
H 3 Wrath,

Wrath, but not a resting place, but a place to let it passe-by, that I may let goe displeasure. I may give entrance to anger on just cause, I may not give it entertainment on any cause, till it sower with the leaven of malice. I must be angry with sin, but I must be angry and sinne not.

When



WHen I plant a
choyse flower
in a fertile soyle, I see
nature presently to
thrust up with it, the
stinging nettle, the
stinking hemlocke, the
drowzie poppie, and
many such noysome
weedes, which will
either choake my plant
with excluding the
Sunne, or divert its nou-
rishment to themselves:
But if I weed but these
at first, my flower
thrives to its good-
ness

nesse and glory. This is also my case when I endeavour to plant grace in the fertill soyle of a good wit. For luxurious nature thrusts up with it, either stinging wrath, or stinking wantonnesse, or drowsie sloath or some other vices, which robb my plant of its desired flourishing. But these being first pluckt up, the good wit produceth in its time, the faire flower of vertue. I will not therefore think the best wits, as they are wits fittest to make the best

best men, but as they are
the best purged best wits,
The ground of their
goodnesse is not the
goodnesse of their wits
ground, but the good
weeding & cleansing it.
I must first *eschew the*
evill, ere I can *doe good*,
supplant vices, ere I can
implant virtue: and then

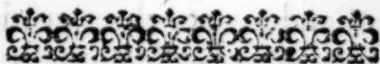


AS it is never too
soone to bec good:
so is it never too late
to amend. J will there-
fore neither neglect the

H 5 time

time present, nor despaire of the time past. If I had beene sooner good, J might perhaps have beene better. If I am longer bad, I shall (I am sure) bee worse. That I have stayed long time idle in the marketplace deserves reprehension, but if J am late sent into the vineyard, I have encouragement to worke, *I will give unto this last as unto thee.*

When



WHEN I see
the Husband-
man well contented
with the cold of frost
and snow in the Win-
ter, because, though it
chilleth the ground,
yet it killeth the char-
locke, though it checke
the wheat somewhat in
growing, yet it choa-
keth the weeds from
growing at all : Why
should I bee mooved at
the winter of afflicti-
on ? Why vexed at
the quaking fit of a
quartane

quartane ague? Why
offended at the cold
change of affection in
my Summer-friends? If
as they seeme bitter to
my minde or body,
they proove healthfull
to my bettered soule.
If my wants kill my
wantonnesse, my po-
verty check my pride,
my disrespected sleigh-
ting quell my ambiti-
on and vaine-glory, and
every weed of vice
being thus choaked by
afflictions winter, my
soule may grow fruit-
full for heavens har-
vest, let my winter bee
bitter,

bitter, so that I be gathered with the good corne at reaping time into the LORDS barne.

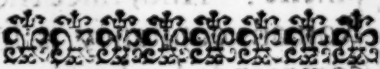


AS oft as I heare the Robin-red-brest chaunt it as cheerefully in September, the beginning of Winter, as in March the approach of the Summer, why should not wee (thinke I) give as cheerefull entertainment to the hoary-frosty hayres of our ages winter, as to the
the

the Prim-roses of our youths spring? Why not to the declining sunne in adversity, as (like *Persians*) to the rising sunne of prosperity? I am sent to the Ant, to learne industry; to the Dove, to learne innocency; to the Serpent, to learne wisdom; And why not to this bird to learne equanimity and patience; and to keepe the same tenour of my mindes quietnesse, as well at the approach of calamities winter, as of the spring of happiness?

pinesse? And, since the Romans constancy is so commended, who changed not his countenance with his changed fortunes, Why should not I, with a Christian resolution, hold a steddy course in all weathers, and though I bee forced with crosse-windes, to shift my sailes, and catch at side-windes, yet skillfully to steere, and keepe on my course, by the *Cape of good hope*, till I arrive at the haven of eternall happinesse?

The



TH E same water
 which being liquid
 is penetrated with an
 horse-haire, will beare
 the horse himselfe when
 it is hard frozen. I
 muse not then that those
 precepts and threats of
 G O D S judgements
 enter not into the hard-
 ned hearts of some old
 men, & frozen by the
 practice of sinne, which
 pierce and penetrate
 deepe into the tender
 hearts and melting con-
 sciences of yonger folks.
 thawed

thawed with the warmth
of Gods feare. Hence
see I the cause why
the sword of the Word,
so sharpe that it ser-
ueth in some to divide
the joynts and marrow,
in others glaunceth
or reboundeth without
dint or wound, from
their cristall frozen and
adamantine hearts. I
cannot promise my selfe
to bee free from sinne,
I were then no man:
but I will purpose in
my selfe to bee free
from hardnesse of heart,
by custome and conti-
nuance in sinne, I may
erre

erre in my way, I will not persist and goe on in my errors, till I cannot returne againe into my way. I may stumble, J may fall, but I will not lye still when I am fallen.

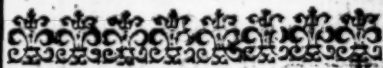


WHen J see two game-cocks at first fight, without premeditated malice fight desperatly and furiously, the one to maintaine the injury offered, the other to revenge the injury received by the first

first blow, and to main-
taine this quarrell, not
onely dye the pit with
their blood, but die in
the pit with their mu-
tuall bloudy wounds,
mee thinkes I see the
successe of those duél-
lers of our time; which
being ambitious of *A-*
chilles his praise, *Pelidis*
juvenis cedere nescij, de-
speratly and furiously
adventure their lives
heere, and indanger
their soules heereafter
onely for the vaine
termes of false honour.
I will not say but that
being flesh and blood I
may

may bee carelesse of my
 flesh and blood to re-
 venge injurious indig-
 nities offered me : yet
 since as a tenant my soule
 must answer her Land-
 lord for reparations of
 the house she dwels in,
 and I have no warrant
 of **GOD** or man for
 such revenge, I will not
 kill my owne soule to
 kill an other mans body.
 I will not pull the house
 of my body on my
 soules head in a fury, that
GOD may make them
 both fuell for the fury of
 hell fire.

When



VHen I view the
Heavens declaring
the glory of G O D, and
the firmament shewing
his handy worke, and
consider that each little
numbred starre even of
the sixth magnitude,
containeth the earths
dimension 18. times in
bignesse by Astrono-
mers conclusions, I
easily descend to con-
sider the great diffe-
rence of earthly mens
glory, and that weight
of glory affoorded the
Saints

Saints in Heaven. For what a poore ambition is it to bee the best man in a City? What's a City to a Shire? What a Shire to the whole Island? What this Island to the Continent of Europe? What Europe to the whole Earth? What that Earth to a Starre? What that Starre to Heaven? and that to the Heaven of Heavens? And so by a retrogradation how little? How nothing is this poore glory. I finde many which say, *hoc nihil est aliquid*

aliquid: J finde in my
selfe cause to say, *hoc*
aliquid nihil est. If J
needs will bee some-
body by my ambition,
I will bee ambitious
to bee ranged with
the Saints in Heaven
rather then ranked with
the Kings on earth:
since *the least in the*
Kingdome of Heaven is
greater then they.



ISaw once a Jerfalcon
 let flie at an Heron,
 and observed with
 what clamour the He-
 ron entertain'd the fight
 and approach of the
 Hawke, and with what
 winding shifts he strave
 to get above her, la-
 bouring even by be-
 muting his enemies fea-
 thers to make her flagge-
 winged and so escape:
 but when at last they
 must needs come to a
 necessitated encounter,
 resumming courage out
 of

of necessity hee turned
face against her, and
striking the Hawke
thorough the gorge
with his bill fell downe
dead together with his
deademie. This
fight seemed to mee
the event of a great
sure in Law, where one
trusting to his causes po-
tency more then his
causes equity, endea-
vours to disinherit his
stubborne neighbour by
colourable titles to his
land. Here may you
heare the clamorous
obloquies of the wrong-
ed and see the many

I

tur-

turnings and winding
Meanders in the Law
sought out to get above
his adversary. And
lastly when the issue
must come to tryall,
oftentimes in the grap-
ple they both sinke to
beggery by the Law
whiles lawfully they
seeke to get above each
other. Hence warned
against potent enemies
I will alway pray,
LORD *make mee not*
a prey unto their teeth ;
and against an equall
or inferiour I will not
borrow the lawes ex-
treme right to doe him
extreme

extreme wrong : nor
fall to law with any
body till I fall by law,
to bee no body. I
will not doe that to
have my will, which
will undoe my selfe of
what I have, by my wil-
fullnesse.



THE Psalmist doth
not slander the
slanderers, when in a
good description of
their bad natures, hee
saith, *their throat is an
open sepulcher, &c. the
poyson of Aspes is under
I 2 their*

their lippes. For what more loathsome stench, and noisome smells can a new opened sepulcher belch out, then these venomous open throated slanderers? And well may their lips containe the poyson of *Aspes*, of which *Lucan* saith, *in nulla plus est serpente veneni*, when a few words of theirs shall (like a Witches spell) charme and strike dead a mans dearest reputation. I will therefore indeavour to make my actions of that vertue, that as an antidote

of

of *Mithridates* his best
confection, they may
repell the worst infecti-
on those Serpents shall
spit at mee. And al-
beit I cannot bee free
from their assaults (from
which none is freed) yet
I will not with *Cleopa-
tra* let those *Aspes* so
neere my heart that
they may stop my vitall
spirits with their poy-
son. And since I must
passe thorough this
Africa of monsters
and harmefull beasts,
I will carefully feare
and shunne the worst of
tame beasts the *flatterer*,

I 3 and

and of wild beasts the
slanderer.



Meditation is a busie search in the store-house of fantasie for some Idea's of matters, to bee cast in the moulds of resolution into some formes of words or actions; In which search when I haue used my greatest diligence, I finde this in the conclusion, that to meditate on the Best is the best of Meditations:

tions : and a resolution
to make a good end is a
good end of my resolu-
tions.



I 4 A



noimolera bar : 2001
a si b7hooq: eday c
alobrya to Lap Koo

28 MR 59



A Meditation of the Authors found
written before a Sermon of his for

EAST-ER-day.



My heart a matter good indites; O then
LORD make my tongue a ready writers pen:

I 5
That

That so assisted by thy graces art,
Thy grace unto the world I may impart:
So raise my thoughts, my willing minde so bleſſe,
That I thy glorious riſing may expreſſe.
And rayſ'd from death of finfull ignorance,
Thy ſelfe-advancing power may advance.
And if my ſimple willingneſſe wants ſkill,
Thou maſt me willing; LORD accept my will.

AN



An other written before a Sermon of
his on the LI. Psalmc, versci.

LORD guide my tongue, that covets to declare,
How great my finnes, how good thy mercies are.

I both would shew, and yet so great is either,
That whatst I both would shew I can shew neither.
They both are infinite, they both began
Ere I beginning had or shape of man. 28 MR 59
Where then shall I begin, with hope to shew
How great both are, who both exceeding know?
Mercy still pardons, sin doth still offend,
And being endlesse both, where shall I end?

Thou

Thou first and last, whose mercy heale my sin,
Shew me to end, and teach me to begin.

The



The last thing the Author wrote a few daies
before his death.

A Bubble broke, its aire looseth,
By which losse the bubble's lost,
Each frost the fairest flowers brooseth
Whose lives vanisb with that frost.
Then wonder not we die, if life be such,
But rather wonder whence it is we live so much.

Tales long or short, wether offending
Or well pleasing haue their end.
The glasse runnes, yet the set-time ending
Every a com doth descend.
If life be such (as such life is 'tis sure)
When tales and times find ends wby should life still indure?

This

1
This world is but a walke of paine

That ha's onely end by death.

This life's a warre in which we gaine

Conquest by the losse of breath.

Who would not warfare and travels cease

To live at home in rest, and rest at home in peace?

Nothing

Nothing here but constant paines
Or unconstant pleasures be:
Worthlesse treasures, loosing gaines,
Scantie store, chained liberty.
If life afford the best no better fate,
How welcome is that death, that better state?

What's

What's the earth when trimmest drest
To that cristall stangled dwelling?
Yet the Saint in glory least
Is in glory farre excellling.
Glorious Redeemer let this earth of mine
Thy glorious body see and in thy glory shine.

Oft I see the darksome night
To a glorious day returning:
As oft doth sleepe in ombe my fight
Yet I wake againe at morning.
Bright Sunne returne, when sleepe hath spent deapbs night,
That these dimme eyes of mine may in thy light see light.

FINIS.

Christopher
Rooke his boock
of Walton

11111

28 MR 59

